

5/25/25

Jn. 15

Having given to His disciples the example of a servant and the comfort they needed, Jesus now tells them about their need of abiding to bear fruit in their lives.

Remember that chapter 13-14 took place in the upper room at the Passover supper and the Lord's supper, but John does not record it, then Jesus told them to arise. Jn. 14:31

Chapter 15-17 took place somewhere between the upper room and the crossing of the Kidron Valley, this is very clear. Jn. 18:1

15:1-8 The true vine.

15:1 The source of all fruit in the life of the believer is Jesus.

- 1) Jesus declared, "I am the true vine." vs. 1a
 - a) The disciples and Jesus have just left the upper room, they either traveled through the Temple that was open day and night during the Feast of Passover and Unleaven Bread, decorated with bright lights or down through Ophel to Gathsemene?
 - b) The discourse therefore is believed to have been prompted either by the Golden

vine on temple gate built by Herod or vines on the slopes of the Mount of Olives.

- c) Jesus declared, "I am the true vine", literally, the vine true "alethinos" the genuine opposed to the false one, the source.
 - * This is the final "I Am" "ego eimi".
- d) This is an allegory, not a Parable!
 - 1) A parable is an extended metaphor with one central truth, not everything is given a meaning, it compares or contrast and has a punch-line.
 - 2) An allegory on the other hand is a prolonged metaphor or type with greater details than a parable as figurative language, such as Bunyan's Pilgrim's Progress or Paul allegory in Galatians and the Good Shepherd. Jn. 10:1-16; Gal. 4:24
- 2) Jesus declared, "My Father is the vinedresser." vs. 1b
 - a) The Father is the farmer who breaks up the fallow ground and cares for the vine to insure fruit.
 - b) The vineyard was used symbolic of Israel in the Old Testament, God declaring He did all He could, but became a degenerated plant. Is. 5:1-7; Jer. 2:21; 12:10; Hos. 10:1

* The olive and fig tree is symbolic of Israel in the Scriptures. Joel 1:7, 12; Matt. 21:18; 24:32; Rom. 11:16-18

- c) Jesus gave the Parable of the Wicked Vinedressers who were the Jews that would kill Jesus. Matt. 21:33-44; Mk. 12:1-12; Lk. 20:9-19

15:2 The two types of branches.

- 1) Those who do not bear fruit, “Every branch in Me that does not bear fruit He takes away.” vs. 2a
 - a) The objects are placed at the beginning of the sentence for emphasis, “Every branch in Me”.
 - b) Do not miss Jesus says these branches are “in Me”, these are born again believers, to make them unbeliever or nominal Christians contradicting the words of Jesus!
 - c) These are not dead branches, but live branches that are fruitless, therefore every branch not bearing fruit is taken away “airo”, to take off or carry off away from what it is attached to and be removed.
 - d) The tense is the present active indicative, a timeless present.
 - e) The fault is not of the vine, Jesus, but the branch.

- 2) Those who do bear fruit, “and every branch that bears fruit He prunes, that it may bear more fruit and much fruit.” vs. 2b-c, 8b

- a) They are pruned “katharos”, meaning to cleanse filth or impurities and used as a metaphor for clansing of guilt of sin. Heb. 10:2

- b) The context implies a cleansing by cutting away useless shoots drawing away from the fruit bearing branches.

* Cleansing us by the word of God. Jn. 15:3; Eph. 5:26-27; 1Jn. 1:9; 2:1

- c) The purpose is that it bear “more fruit” referring to every Christian virtue in the life of a believer, in thought, word, deed. we do in agape love depending on Jesus.

- 1)) The fruit, are not works or even saving others.

- 2)) Lenski the Greek Scholar says, “What this fruit in reality is, is plainly told in Scripture, “the fruit of the Spirit agape love. Gal. 5:22-23

- 3)) Jesus gave them a new commandment, to love one another, by this all men would know they were His disciples. Jn. 13:34-35

- 4)) Jesus will say, “abide in My love”, “these things I command you, that you love one another.” Jn. 15:9c, 17

- 3) The clear teaching is constant union to and with the Vine.

- a) Israel had failed, now the church would produce fruit for God.
- b) Judas certainly is implied here.
- c) The Christian bears fruit by abiding and a progression is seen, fruit, more fruit, much fruit, three times. vs. 2, 5, 8
* Parable of seed sower 30, 60 100 fold.
Matt. 13

15:3 The eleven apostles had been saved.

- 1) The eleven had been born again, “You are already clean.” vs. 3a
 - a) The word clean “katharos”, meant to be purged, free from sin or guilt, justified before God by repenting and saved.
 - b) Jesus told Peter the same thing to using the same word in the upper room. Jn. 13:10
 - c) The believer has provisions for ongoing cleansing and fellowship. 1Jn. 1:9; 2:1
- 2) They were saved due to the gospel, “because of the word which I have spoken to you.” vs. 3b
 - a) Their new birth came through the gospel they heard and repented of their sins.
 - b) They were now ready and capable of bearing fruit through Jesus.

15:4 The principle of abiding.

- 1) The absolute essential, “Abide in Me, and I in you.” vs. 4a-b

- a) The word abide “meno” appears 12 times between verse 4-16 it is a key word, like the word “fruit”.
 - b) The is an aorist active imperative command to be constant and ongoing, once and for all!
 - b) If this takes place automatically, there would be no need for Jesus to command it to be obeyed!
- 2) The obvious explanation, “As the branch cannot bear fruit of itself, unless it abides in the vine.” vs. 4c-d
- a) The branch must abide in the vine Jews were an agregarian society.
 - b) Abiding is not works for salvation, it is obedience of salvation!
- 3) The main point of the allegory is again stated by personal application, “neither can you, unless you abide in Me.” vs. 4e-f
- a) Abiding in Jesus results in fruit.
 - b) The possibility of not abiding is stated by Jesus, if there is no potential of not abiding, why would Jesus indicate it?
 - c) Not abiding in Jesus results in no fruit.

15:5 The disciples are identified as the branches to Christ the true vine.

- 1) The relationship, “I am the vine, you are the branches.” vs. 5a-b

- 2) The condition for fruit bearing, “He who abides in Me, and I in him, bears much fruit.” vs. 5c-e
* Jeus uses the singular “he” who abides.
- 3) The consequences of not abiding, “for without Me you can do nothing.” vs. 5f
* No fruit at all can be produced without or apart from Jesus!

15:6 The consequences of not abiding.

- 1) Jesus now made the application of the allegory to all believers, “If anyone does not abide in Me, he is cast out as a branch and is withered.” vs. 6a-b
 - a) The word abide is the present tense, continues to remain in Jesus.
 - b) Jesus did not say if a branch does not bear fruit, but “does not abide in Me”.
 - c) Jesus clearly indicates the possibility of some who are “in Him” might not “abide”, simple.
 - d) The late Pastor Chuck Smith was not a Calvinist nor did he agree with the teaching of Calvinism. Anyone who say he was are lying, read his Distictives of Calvary Chapel.
- 2) The consequences to the person not abiding is stated by Jesus, as He is speaking to the eleven apostles, “he is cast out as a branch and is withered; and they gather them and

- throw them into the fire, and they are burned.” vs. 6c-d
- a) He is cast or thrown out as a branch.
 - b) He is withered.
 - c) He is gathered.
 - d) He is thrown “ballo” and present active indicative, in the fire. Gehenna, the Lake of Fire.
 - e) He is burned, present indicative.
 - f) The wood of the vine is not good for anything but to bear fruit or burn it, igniting and consumed quickly!

15:7 The consequences of abiding regarding prayer.

- 1) The condition of prayer is abiding in Jesus and His word in obedience, “If you abide in Me, and My words abide in you.” vs. 7a-b
 - a) The word abide twice is the aorist, to remain permanently.
 - b) Jesus will be abiding in the person through obedience.
- 2) The extent and measure of what a believer can ask in prayer, “you will ask what you desire, and it shall be done for you.” vs. 7c
 - a) The condition is abiding.
 - b) The context is a disciple who is first denying self, picking up his cross and following Jesus, asking according to the will of God for prayer to be answered.
1Jn. 5:14-15

- 1)) Jesus prompts the desire for the petition in our heart!
- 2)) Not just what we want and wish for, but being directed by the Spirit of God!
- c) Jesus said, "If you ask anything in My name, I will do it." Jn. 14:14
 - 1)) The meaning is as if He were asking for it, not just saying "In Jesus name".
 - 2)) James says, "You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. 3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures." Ja. 4:2-3

15:8 The goal is the glorification of the Father.

- 1) The proclamation, "By this My Father is glorified, that you bear much fruit." vs. 8a-b
* The present tense, keep on bearing fruit!
- 2) The confirmation, "so you will be My disciples." vs. 8c

15:9-17 **The true evidence of love is joy.**

15:9 The love of Jesus for the disciples.

- 1) The comparison is stated, "As the Father loved Me, I also have loved you." vs. 9a-b
 - a) In the same measure and degree the Father loved "agapao" Jesus in execution

of His mission, so Jesus loved the apostles of His mission!

- b) The Father loved "agape" the sinful world with the same measure and degree of love and proved it by sending His Son to die for the world. Jn. 3:16
- 2) The command is stated, "abide in My love." vs. 9c
 - a) Jesus gave an active imperative command to abide in His "gape" love, once and for all.
 - b) Jesus tells them to abide in His love, the place of safety and benefit.

15:10 The believer who obeys the commands of Jesus is motivated by the love of Jesus.

- 1) The promise of Jesus, "If you keep My commandments, you will abide in My love." vs. 10a-b
- 2) The personal example was Jesus, "just as I have kept My Father's commandments and abide in His love." vs. 10c

15:11 The purpose of the words spoken to the disciples.

- 1) That they have the joy of Jesus abiding in them, "These things I have spoken to you, that My joy may remain in you." vs. 11a-b
 - a) This joy is not taken away by situations, circumstances or emotions, but abides, it remains. Jn. 16:22

- b) This is a repeated phrase regarding the words of Jesus. Jn. 14:25; 15:11; 16:1, 4, 25, 33
- 2) That they be overflowed with the joy of Jesus, “and that your joy may be full.” vs. 11c
 - a) The joy of Jesus has become our own joy to the full “pleroo”, to the top and complete.
 - b) The relation of God’s is inescapable, the love of God is the fruit of the Holy Spirit and the first evidence of love is joy. Gal. 5:22
 - c) Fullness of joy is due to the knowledge of having the privilege of fellowshiping with God and man. 1Jn. 1:1-4

15:12-13 The commandment to love one another.

- 1) The command presupposes abiding in Jesus, “This is My commandment, that you love one another as I have loved you.” vs. 12
 - a) The word love “agapao” is present active!
 - b) There is the repetition of the command. Jn. 13:34-45; 14:15, 21, 23, 28
- 2) The ultimate act of love in view of the command to love one another, “Greater love has no one than this, than to lay down one’s life for his friends.” vs. 13
 - a) Jesus was just about to do exactly, He was going to die for them and the entire world of sinners. Jn. 3:16

- b) Therefore Jesus never asks of us anything, which He does not do Himself!

15:14 The obedience is a mark of friendship.

- 1) The condition cannot be ignored or left out, “You are My friends if you do whatever I command you.
- 2) Jesus said, “If you continue in My word then you are My disciple indeed.” Jn. 8:31
- 3) Abraham was called a friend of God. 2Chron. 20:7; Is. 41:8; Ja. 2:23

15:15 The disciples had been raised to the level of friends by all Jesus had revealed to them.

- 1) The disciples were more than servants, “No longer do I call you servants.” vs. 15a
 - * The word for servant is “doulos”, and bondservant by choice of his own will.
- 2) The reason is stated, “for a servant does not know what his master is doing.” vs. 15b
 - * The master gives to the bondservant what he needs to know to carry out his duties.
- 3) The revelation of His Father was imparted to the disciples, His close friends, “but I have called you friends, for all things that I heard from My Father I have made known to you.” vs. 15c-d
 - * Jesus said of Lazarus “our friend Lazarus sleeps.” Jn. 11:11

15:16-17 The eleven apostles were chosen by Jesus.

- 1) This is not for salvation, but the context is apostleship to preach the gospel and people be saved, “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain.” vs. 16a-c
 - a) The word choose “eklogomai” means to pick out of many.
 - 1)) There were the 12 disciples, the 70 disciples and the thousands that followed Jesus.
 - 2)) The context of the choosing is to be His apostles not predestination to salvation. Jn. 6:70; 13:18
 - b) Jesus appointed “tithemai”, means to put, to designate to bear fruit as His apostles through their lives and the mission of the gospel and it remain.
- 2) Predestination and free-will are irreconcilable truths, but not incompatible truths, seeming contradictions, but complementing truths. Rom. 8:29-30; Eph. 1:4-5; 1Pet. 1:2
 - a) The predestination of God is always based on the foreknowledge of God. 1Pet. 1:2
 - b) God knows who is going to be saved or not, God knows who is going to believe

- or reject, God knows who is going to continue or go back in the world.
- c) Jesus knows the heart of every person and will not violate the free-will of man, of he wants to go to heaven or hell.
 - d) God cannot choose by sovereign predestination and election a number of sinner to be saved and not elect the remainder of the sinners.
 - e) The reason being is the entire human race are sinners deserving hell and damnation under the wrath of God, He would be violating His attributes of love, goodness, holiness, etc.
 - f) God is always the initiator and man is the responder.
- 2) The benefit of abiding in Jesus, His word and love as they are preaching the gospel is to be able to make their petition to Jesus, “that whatever you ask the Father in My name He may give you.” vs. 16d
 - a) The chain of command is to the Father in the name of Jesus. Jn. 14:13-14;
 - b) According to the will of God. 1Jn. 5:14-15
 - 3) The distinguishing mark of the believer and the church, “These things I command you, that you love one another.” Jn. 17:9-12

15:18-27 The hate of the world for Christ and His followers.

15:18 The hate of Jesus will carry over to the disciples and apostles.

- 1) The prophetic forwarning of Jesus about their hateful persecution, "If the world hates you." vs. 18a
 - a) The world "kosmos", the evil world order under the power of Satan. Jn. 8:55; 12:31; 2Cor. 4:4; Eph. 2:2; 1Pet. 5:8; 1 Jn. 5:19
 - * Six times the the "world" appears in verses 18-19, sixty-two times the gospel of John.
 - b) There is no doubt intended.
 - c) But when it happens and it will.
 - d) They are not to be surprises.
 - * Jesus will say later, "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world." Jn. 16:33
- 2) The practice awareness about Jesus, "you know that it hated Me before it hated you." vs. 18b
 - a) For healing the lame man at the Pool of Bethesda. Jn. 5
 - b) For healing the blind man telling him to go wash at the Pool of Siloam. Jn. 9
 - c) For the raising of Lazarus. Jn. 11
 - d) They hated Jesus first.

15:19 The principle of the Kingdom as foreigners and pilgrims.

- 1) The world loves its own, "If you were of the world, the world would love its own." vs. 19a
- 2) The world hates the Christian chosen by Jesus because they have come out of the world, "Yet because you are not of the world, but I chose you out of the world, therefore the world hates you." vs. 19b-d

15:20 The important word of Jesus to remember.

- 1) This is a command in the present imperative, "Remember the word that I said to you." vs. 20a
- 2) The place of the servant of Jesus, "A servant is not greater than his master." vs. 20b
- 3) The consequential relationship of the servant to His master, "If they persecuted Me, they will also persecute you." vs. 20c-d
 - * Persecution runs in the family, here unto where we called to. 1Pet. 2:21
- 4) The obedience to His words by people will guarantee the keeping of the apostle's words, the gospel, "If they kept My word, they will keep yours also." vs. 20e
 - * Think it not strange. 2Pet. 4:12

15:21 The hate and persecution by the word are done for a two-fold reason.

- 1) The believer call themselves Christians, “But all these things they will do to you for My name’s sake.” vs. 21a
- 2) The world does not know the Father, “because they do not know Him who sent Me.” vs. 21b

15:22 The condemnation of the world.

- 1) The people were responsible for the words of Jesus, ‘If I had not come and spoken to them, they would have no sin.’ vs. 22a
 * This applies to every generation that hears the gospel for sinning against the measure of light they receive and remain in their sins!
- 2) They were accountable to the judge of the world, Jesus, “but now they have no excuse for their sin.” vs. 22b
 * Every person would and will be held accountable for their life and the measure of light of the gospel, no one will have any excuses!

15:23 The Son and the Father are one in every way.

- 1) Hatred for Jesus is not limited to Him, “He who hates Me hates My Father also.” vs. 23
 - a) Jesus came to bring us to the Father.
 - b) Jesus and the Father are One.
- 2) Both words for “hates” are in present active tense, every person in their generation that

hear the preaching of the gospel to repent from their sin, that not only reject the gospel but are God haters.

- * Any person that hates Jesus, hates the Father for the Father sent His Son!

15:24 The judgment of the Jews for having witnessed the works of Jesus.

- 1) The greater works of Jesus removed all innocence about Jesus, “If I had not done among them the works which no one else did, they would have no sin.” vs. 24a-b
 * Jesus said, “The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.” Jn. 12:41-
- 2) The Jews sinned despite the evidence and were hateful, “but now they have seen and also hated both Me and My Father.” vs. 24c
 * “Then the Jews took up stones again to stone Him. Jesus answered them, “Many good works I have shown you from My Father. For which of those works do you stone Me?” Jn. 10:31-32

15:25 The summary statement.

- 1) The rejection of Jesus, their Messiah was prophesied, “But this happened that the word might be fulfilled which is written in their law.” vs. 25a
 * “In the volume of the book, it is written of Me to do Your will oh God.” Heb. 10:7
- 2) The quotes if from the Psalms, “They hated Me without a cause.” Ps. 35:19; 69:4
 - a) They missed their day. Lk. 19:42
 - b) They came to the place where they could not believe. Jn. 12:39

15:26 The Holy Spirit will witness about Jesus.

- * Some divide the chapter here, the better break would be at verse four of chapter 16, making verse five the first verse of the chapter 16.
- 1) The reminder of the coming of the Holy Spirit to ease their troubled hearts, “But when the Helper comes.” vs. 26a
 * Jesus was not going to leave them as orphans! Jn. 14:18
 - 2) The Holy Spirit would be sent by Jesus when He arrived back with His Father, “whom I shall send to you from the Father,” vs. 26b
 - 3) The chain of command of the Godhead is clear, “the Spirit of truth who proceeds from the Father.” vs. 26c
 - a) Sent by the Father, another just like Jesus in nature and source, but different in

number, the Third Person of the Trinity!
Jn. 14:16-17

- b) Jesus called Himself the truth. Jn. 14:6
- 4) The ministry of the Holy Spirit is to point sinners and saints to Jesus, “He will testify of Me.” vs. 26d
 * The Holy Spirit does not speak of Himself or His own authority nor glorify Himself, but only Jesus. Jn. 16:13-15

15:27 The disciples will bear witness of Jesus.

- 1) The apostles would also testify of Jesus by the power of the Holy Spirit. “And you also will bear witness.” vs. 27a
 * They would be empowered for service by the Baptism of the Holy Spirit at Pentecost. Acts 1:5, 8
- 2) The reason is stated, “because you have been with Me from the beginning.” vs. 27b
 * The beginning is when Jesus called them to be His disciples!